

*Live*

*376*

**C A S E  
O F  
CONSCIENCE, &c.**

**(Price Six-pence.)**

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London.*

11

A

C A S E

O F

CONSCIENCE

(Price six pence.)

A  
C A S E  
O F  
CONSCIENCE,

Humbly put to the Worshipful and Reverend  
The VICE-CHANCELLOR,  
The HEADS of HOUSES,  
The FELLOWS, &c.

O F T H E  
UNIVERSITY of OXFORD.

W H E T H E R

One may take the OATHS to KING  
GEORGE: And yet, consistently  
with *Honour*, and *Conscience*, and the  
*Fear of God*, do *all* one can in *Favour*  
of the PRETENDER?

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*There is a Conspiracy of her Prophets in the midst thereof,  
like a roaring Lion ravening the Prey: They have de-  
voured Souls.*

EZEK. xxii. 25.

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L O N D O N:

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HARVARD UNIVERSITY  
MASSACHUSETTS  
ENGLISH READING FACTS



A

## Case of CONSCIENCE, &c.

*Worshipful and Reverend Brethren,*

**T**HE candid World will hardly imagine, it is any Suspicion in me, that the *Oxonians* are *Sinners above all the Men in England*, that makes me apply to them, for the Resolution of a *Case of Conscience*, of the greatest Importance to the *Lives and Fortunes*, the *Souls and Bodies* of Men.

No, the *Qualities* of a good *Casuiſt* are to be wise, learned, judicious, and above all, faithful. For who, especially in Matters pertaining to God, to his Soul, and the everlasting World, would chuse to be *directed* by a *notorious Knave*, or by one whom every Body knew to be a *Fool*?

Now in regard to you, *Gentlemen*, who is it that is ignorant that *you* take the *Oaths* to *King George*, and *abjure* the *Pretender*, not a *Man* of you *excepted*? It is likewise, I believe, pretty well known even at *Paris*, and at *Rome*, what *Sort* of *People* are *most caressed* at *all* your *publick Meetings*, your *Races*, your *high Borlace*, &c. and how you dispose of your *Places of Honour, Trust, and Profit*. Your *Members of Parliament* too! How *warmly* have they *always* spoken of the *Revolution*? Their *Respect* how singular to the *present Government*? How *zealous*

*ious in its Defence in the late Rebellion?* So that my Reader, doubtless, will do me the *Justice* to believe, that I propose my *Case of Conscience*, to the *Men of Oxford*, because the *Men of Oxford*, not only abound in Learning, but are most *egregiously remarkable* for the *Tenderness* of their *Consciences*, and *steady Adherence* to their *Oaths*, particularly that of *Allegiance* to his *Majesty King George*, and that of *Abjuration* of the *Pretender*; which *Oaths* they all take, as above observed, and most of them again and again.

And when all's said and done, let the *Devil* suggest what is suitable to his Nature, let thoughtless and ungodly Men rant and talk as they please. Probity is commendable; Sincerity is a Virtue; and to take God's Name in vain; to swear falsely; to call in the *Testimony* of him that made the World; by whom I live, move, and have my Being; to invoke him as a *Witness* that what I speak is *Truth*, renouncing his Aid and Protection if it be not *Truth*, at the same Time that I know it to be absolutely false, is as audacious Villany, as hardened Wickedness, as the Heart of Man can conceive.

This is my Opinion of the Matter, Gentlemen, so my Reason tells me, and so, I think, do the *Holy Scriptures*. If I am not right, I beg to be better informed; If I am in an Error, let Oxford Charity, Humanity, and Learning, lead me into the right Path.

I, for my part, with Sincerity of Heart, have taken the *Oaths* to King George, and before God and the World have *abjured* the *Pretender*; and besides that King George is a true Protestant, and the Pretender a bigotted Papist, bred at Rome, and disciplined by Popes, in Principles fierce, tyrannous, and cruel. Besides that, King George

is in *Possession*, and not to be *removed*, perhaps, by *wading* up to the *Knees* in the *Blood* of our *Countrymen*: And was it *at last* effected by all this *Carnage* and *Murder*, would amount to *no more*, but to *make Way* for a *Man*, who, most *certainly*, in a very little *Time*, would *root out* our most *holy Religion*, and, *probably*, would render our *Property* precarious, make his *Will* our *Law*; and our *Privileges* nothing: Abstracted from all *Considerations* of the *Protestant Religion*, and the *Peace*, *Plenty*, *Quiet*, and *Happiness* of my *dear Countrymen*, the *Oath* I have taken is, I believe, a *Bond upon my Soul*; and such, I I doubt not, will always be my *Opinion*, unless you, *Gentlemen*, can help me to better and stronger *Reasons* to the contrary, than I ever expect to meet with. And when you *vouchsafe* me that *Honour*, I beseech you moreover to let me know, what *Privileges*, *Immunities*, or *Advantages*, a *Protestant University* can in *reason* expect from a *Popish King*, a *Popish House of Lords*, a *Popish Army*, &c. One *Trouble* will serve for both, and I hope you will indulge me in a *Point of Knowledge* so *curious*, at the same *Time* that you *settle* my *Conscience* in a *Matter* of real *Importance*. But is it indeed a *Truth* that the *greatest Clerks* are not always the *wisest Men*? Or is the *Fault* our own, in looking for a *limpid Stream* from a *muddy Fountain*?

If *corrupt* be the *Schools of the Prophets*, will the *Sons of the Prophets* be without *Blemish*? *The Prophets of Samaria prophesied in Baal, and caused Israel to err*: And FROM THE PROPHETS OF JERUSALEM DID PROFANENESS GO FORTH INTO ALL THE LAND. *There is a Word that is cloathed about with Death*; God grant that it be not found in the *Heritage of Jacob*.

*Jacob.* But to leave that antiently elect People, and to return nearer Home.

Abstracted, I say, from all other Considerations, the *Oath* I have taken, is, I am persuaded, a *Bond upon my Soul*, and, I believe, I shall be always of Opinion, that I renounce the *Christian Faith*; I disclaim the *Protection* of *Almighty God*; I forfeit all *Pretensions* to *Conscience*, *Honour*, and *common Honesty*; I incur the Penalty of *eternal Damnation*, if I do not to the *utmost* of my *Power* defend King *George*, and to the *utmost* of my *Power* support, maintain, and defend the *Succession* of the *Crown* against the *Pretender*, and all other Persons whatsoever.

And that the Reader may see upon what *Motives* I act, and affected by what *Reasons*, I talk in so *high* a *Strain*, I shall transcribe the *Oath* of *Abjuration* at large, make some brief Observations upon it, and then leave it to the honest, serious, unprejudiced Reader, whether even *Papist* or *Protestant*, *Christian* or *Heathen*, either *himself* to judge *immediately* of the *Reasonableness* and *Probity* of my *Sentiments*, or to wait for a more accurate and final Determination of the Matter, by a *DECREE* from the very antient, learned, and most renowned *University* of *Oxford*.

### The OATH.

I *A. B.* do *truly* and *sincerely* acknowledge, *profess*, testify, and *declare* in my *Conscience* before *God* and the *World*, that our Sovereign Lord King *George* is *lawful* and *rightful* King of this Realm, and all other his Majesty's Dominions and Countries thereunto belonging.

OBSER-



## OBSERVATIONS.

And dost thou, before *God* and the *World*, *thou Jacobite Swearer*, truly and sincerely profess, and in thy *Conscience* declare *George* to be *lawful* and *rightful King*? If thou dost, art thou not a most *inexcusable Miscreant*, for Talking and Acting in the Manner usual with thee, so contrary to thy *open Professions*, and even the acknowledged and *real Declarations* of thy *Conscience*? If thou dost not, art not thou a most audacious, base, dishonourable *Lyer*, and *perjured Person*?

*The OATH continued.*

And I do *solemnly* and *sincerely declare*, that I do *believe in my Conscience*, that the Person pretended to be *Prince of Wales*, during the Life of the late *King James*, and since his Decease pretended to be, and taking upon himself the *Stile* and *Title* of *King of England*, by the Name of *James the Third*, or of *Scotland*, by the Name of *James the Eighth*, or the *Stile* and *Title* of *King of Great Britain* hath not *any Right* or *Title whatsoever* to the *Crown* of this *Realm*, or any other the *Dominions* thereto belonging: And I do renounce, refuse, and *abjure* any *Allegiance* or *Obedience* to him.

## OBSERVATIONS.

And dost thou *believe in thy Conscience* the *Pretender* has *no Right* or *Title* to the *Crown*? and dost thou *abjure Allegiance* to him? If thou so *believes* and so *abjures*, and yet *endeavour'est* to set the *Crown* upon *his Head*, art thou not a most execrable,

*execrable, forsworn Traitor, even against the Dictates of thine own Conscience? If thou believest he hath a Right and Title to the Crown, If thou endeavourest to obey him, notwithstanding thy Oath and solemn Declaration to the contrary, art thou not a most superlatively mean, abject, scandalous Lier, and perjured Wretch.*

*The OATH continued.*

And I do *swear*, that I will bear Faith and true Allegiance to his Majesty King George, and him will defend to the utmost of my Power, against all traiterous Conspiracies and Attempts whatsoever, which shall be made against his Person, Crown, or Dignity. And I will do my utmost Endeavour to disclose and make known to His Majesty and His Successors, all Treasons, and traiterous Conspiracies which I shall know to be against Him, or any of Them.

OBSERVATIONS.

Thou *swarest Allegiance* to King George,—to defend him to the utmost of thy Power,—to make known all Treasons;—and yet does all thou canst to weaken his Authority,—perhaps enters into traiterous Conspiracies thyself,—and to the utmost of thy Power advances the Interest of the Pretender, and strengthens his Party; and such is thy Behaviour, at the same Time that thou solemnly callest God and Man to witness the Sincerity of thy Heart, and the Truth of thy Professions. But dost thou not thereby incur the Guilt of manifest, shameless Lies, and undoubted, undisguised Perjury?

It

It is possible thou mayst escape the Punishment of Men, but *against the Lord dost thou Sin, and be sure thy Sin will find thee out.*

*The OATH continued.*

And I do faithfully promise, to the utmost of my Power, to support, maintain, and defend the Succession of the Crown against him the said James, and all other Persons whatsoever; which Succession, by an Act, intituled, an Act for the further Limitation of the Crown, and better securing the Rights and Liberties of the Subject, is, and stands limited to the Princess Sophia, Electores and Dutches Dowager of Hanover, and the Heirs of her Body, being Protestants.

OBSERVATIONS.

Thy Promise is to support to the utmost of thy Power, the Succession of the Crown to King George against the Pretender: Thy real Endeavour is, to the utmost of thy Power, to take it from King George, and to put the Pretender in Possession of it. Art thou therefore not guilty of a most impudent, bare-faced Lie? yea is it not a Lie attended with an Oath? is it not Perjury, even accumulated Perjury? And canst thou talk of Conscience with a Face erect? canst thou mention Honour without a Blush? But hardened Fronts there are, and such is thine.

*The OATH concluded.*

And all these Things I do plainly and sincerely acknowledge and swear, according to these express Words by me spoken, and according to the plain and

*common* Sense and Understanding of the same Words, without any Equivocation, *mental Evasion*, or *secret Reservation* whatsoever. And I do make this Recognition, Acknowledgment, Abjuration, Renunciation, and Promise, Heartily, Willingly, and Truly, upon the *true Faith* of a *Christian* :

*So help me God.*

#### OBSERVATIONS.

*All the Things* contained in this Oath thou dost *plainly* and *sincerely* acknowledge and swear. And *all the Words* of this Oath thou usest in the *common Meaning* and *Acceptation* of them, without any sort of *Evasion* or *secret Sense* in thine own Mind dissonant to what the Words usually import. That is to say, thou *swears*, and dost *swear*, that thou *meanest* what thou *swears*,

I. That King George has a *Right* to the *Crown*.

II. The *Pretender* has no *Right*.

III. Thou abjures Allegiance to the Pretender,

IV. Thou swears Allegiance to King George.

V. Swears to defend him, to the utmost of thy Power, against all Treasons.

VI. Swears to discover all treasonable Conspiracies thou art made acquainted with.

VII. Swears, to the utmost of thy Power, to maintain the *Succession* of the *Crown* against the *Pretender* and all others whatsoever.

VIII. Swears thy Meaning is entirely agreeable to the Words by thee spoken.

IX. Swears that thou swears all these Things heartily, willingly, and truly.

Now



Now the true *Jacobite Swearer*,

I. Does not believe King George to have a Right to the Crown.

II. Believes the Pretender has a Right.

III. Does not *heartily*, nor *willingly*, nor *truly* adjure Obedience to the Pretender.

IV. Does not *heartily*, *willingly*, nor *truly* swear Allegiance to King George.

V. Does not *defend* him to the *utmost* of his *Power* against all Treasons.

VI. Would not discover treasonable Conspiracies.

VII. Does not, to the *utmost* of his *Power*, maintain the *Succession* of the *Crown* against the *Pretender*.

VIII. Does not mean what he speaks.

IX. Does not take this Oath either *heartily*, *willingly*, or *truly*.

So that a *Jacobite Swearer*, is guilty every Time he takes this Oath, of at least nine most manifest bare-faced *Lies*—even of nine most impudent shameful *Lies*—bound with nine *Oaths*.—That is to say, in Reality, he is nine times perjured, nine times denies the *Faith* of *Christ*,—and nine times renounces the *Divine* Aid and Protection. And dost thou set up for a Man of Probity!—Thou a Patriot!—Infamous Traitor!—A Pillory's they *Desert*, and *Hell* thy *Portion*. Thou a Patriot!

But the Truth is, we have long lost the proper Meaning of Words, as *Cato* complained was the Case in that corrupt Age wherein he lived. We have long been used to put *Bitter* for *Sweet*, and *Sweet* for *Bitter*: To call *Evil* *Good*, and *Good* *Evil*. To remedy which unhappy Practise, at

least so far as relates to the present Question, I have *assumed* the *Liberty* to call a *Spade* a *Spade*, and to use *such Terms* as have annexed to them the *clearest* and *most distinct* Idea.

Thus, I have not called a *swearing Jacobite* by the more gentle Title of a *great Fibber*—one that sayeth the Thing that is not—one that uttereth an Untruth—one that is guilty of Falsehood—one deficient in Sincerity—or a Prevaricator.—But have *plainly*, and *in Terms*, given him the *Lie*, yea the *Lie* in his *Throat*, as *Shakespeare* would have express'd it, and have peremptorily called him an *infamous Traitor*, and a *perjured Wretch*.

We would not therefore, courteous Reader, have thee to imagine, that we are *utterly void* of all *gentle Behaviour*, and *good Manners*, because we use such Language; for there are some *Diseases* that are not to be cured without *harsh Remedies*; and *some People* cannot see unless *Objects* are placed in a very *glaring Light*; nor are able to attain to a full and adequate Apprehension of *Things*, unless they are called by their *direct* and *proper Names*. We therefore rather chose to have our *Breeding* called in Question, yea even the *Soundness* of our *Intellects*,

“*For want of Decency shews want of Sense.*”  
than that *Truth*, by *smooth Words* and *glossing Speech*, should be deprived of its *due Force* and *Energy*.

We therefore declare again, in Words of an *undoubted Meaning*, that a SWEARING JACOBITE \* is an *infamous perjured Villain*. That one that takes this Oath, whilst he is a *Jacobite*,  
or

\* By which we every where mean not a swearing Bully at an Election, but one that takes the Oaths to King George, yet does what he can for the Pretender.

or continues to be a *Jacobite* after he has taken this Oath, is a *Liar*, and the *Truth* is not in him.

But let me again put thee in mind of the Oath, thou *profane Abuser* of the *Name of God*. Set thine Eyes upon it, *Man*, and consider what thou art about. Thou mayst indeed swear, then spit, then *wipe thy Mouth*, and say *I have done no Wickedness*; but thou hadst best, *in time*, reflect, whether thou canst so easily *escape the Judgment of God*.

An Oath, say the *Schools*, is an *Act* of Religion, whereby God is called as a *Witness*, either simply, or with an *Execration*. He is called simply as a *Witness*, when we say *I speak the Truth before God*, or as *God is my Witness*. He is called as a *Witness* with an *Execration*, when we say, *I speak the Truth, So help me God*, which is really, and in *Effect*, to say, if I speak not the Truth, may every Evil here, and *Damnation* hereafter, be my *Portion*. For he whom God does not help, will of course fall into the *Devil's Glutches*.

The *Schools* observe farther, that an Oath is twofold, *assertory* and *promissory*. *Assertory*, when we *assert* Things present or past, and invoke God to witness the *Veracity* of our *Assertion*: *Promissory*, when we call in the same divine Testimony, to confirm something future. Now the Oath before us comprehends every *Form* of an Oath, and by Consequence lays upon us every *Obligation* that any Oath can possibly lay upon a Man.

I declare King George has a Right and Title to the Crown; and that the Pretender has none. So far it is *assertory*. I promise to defend King George, and to oppose the Pretender. So far it is *promissory*. I assert and promise this before God.

So

So is God *simply* invoked as a *Witness*. I assert and promise this *before God*; and *so help me God*, as what I Assert and Promise is Truth. Thus is God called as a *Witness* with an *Execration*, the Meaning whereof is, If what I speak be not true, may I be given up by God to Misery here, and for ever as above-mentioned.—But even in Terms yet stronger, is, to this *Oath*, the *Execration*. Take it altogether thus.

I make this *Abjuration* of the Pretender *before God*—I abjure him—*As God is my Help*—I abjure him—*Upon the true Faith of a Christian*. That is, I speak the Truth, as *sure* as I am a *Christian*. If then what thou speak'st is not *true*, thou plainly *renouncest* the *Christian Faith*. And indeed, if I thought thou wast a *Christian*, I would put thee in mind of those remarkable Words of our Saviour, *Whosoever will deny me before Men, him will I also deny before my Father which is in Heaven*.

Wast thou a *Christian* then; that Part of the *Execration* would *deter* thee from *Falsehood*—Wert thou a *Deist*, or didst thou *own* a *God*, thou wouldst not disclaim his *Help*—If a *Man of Honour*, or a *moral Heathen*, thou wouldst be ashamed to call the World, that is, the whole Race of Men, to *witness* the *Truth* of what thou sayest, when thou knowest the whole to be a Lie.—But in the Words of the admirable *Clarissa*, “O thou guileful Betrayer! There is a just  
“*God*, whom thou invokest; yet the Thunder-  
“bolt descends not; and thou livest to impre-  
“cate and deceive!”

So that a *swearing Jacobite*—that *honest Fellow*—that *very honest Fellow*—that curls like a Vine, and struts and looks big as if a *Thing* of Importance—that sets *itself* off as a *Patriot*—as  
in



in the Country Interest—as above Corruption—is really, and in Fact, a *Creature without Christ*; a *Creature* that *neither fears God, nor regards Men*; and has perhaps not less than *nine times nine Perjuries* lying upon his *Conscience*.

That they at present *lie heavy* upon his *Conscience*, I do not say, nor that they gall or give Pain. For it was mentioned of old, that such Men there would be, and I am sure that such Men there are, *whose Minds and Consciences are defiled*; *who speak Lies in Hypocrisy, having their Conscience seared with an hot Iron*.

And is infinite Knowledge and Almighty Power, so despicable in thy Sight, as to be thus dallied with? Thy *hollow Heart*, thy *double Tongue*, may impose upon Me, but God beholds thee, and knows thee. Thou indeed *despise*st the *Riches of his Goodness*, and the *Power of his Wrath*. But *God is not mocked*. *As thou sows, so wilt thou reap*; and the Confusion will at last be thine.

Suppose thou, who perhaps hast never been abroad, shouldst profess, testify, and declare, that thou hadst seen *Hydra's* and *Chimera's* dire, and been amongst the *Anthropagi* that Men do eat; and shouldst moreover *faithfully promise*, that next Week thou wouldst make a *Voyage* to the *Moon*; and shouldst call a *Gentleman of Integrity* and *Honour* to testify, and *bear witness* to the *Truth* of thy *Affertion* and *Promise*: Would not *that Gentleman* justly think thee a *Fellow* of the most consummate *Impudence*, the *falsest* of the *Sons of Men*, and that thou *affrontedst* him to a very high Degree? But as true is it that thou hast seen *Hydra's* and *Chimera's* dire, as that thou *sincerely* and *in thy Conscience acknowledges* the *Pretender* to have *no Right*: And as true is it

it that thou wilt make a *Voyage to the Moon*, as that thou wilt to the utmost of thy Power support, maintain, and defend the *Succession* against the said *Pretender*. And yet, so *perfidious* art thou and void of all *Shame*, as to call the holy, righteous, and eternal King of all the Earth to witness the *Veracity* of thy *insincere Acknowledgments*; and to vouch the *Truth* of thy *Promise*, which even when thou mad'st thou never design'dst to perform.

And dost thou believe there is a God? what is thy Notion of him? what Attributes dost thou assign him? does he love Truth? can he punish? or art thou stronger than he? But to whatever Lengths thy *Envy*, thy *Prejudices*, thy *Maliginity* may carry thee, thou wilt hereafter find, that verily there is a *Reward for the Righteous*, doubtless there is a *God that judgeth the Earth*.

That a Gentleman of little or no Learning, but of much Beer and Ale; of little Reason but much Noise, and who had never in his whole Life entertained one serious Thought about religious or moral Truths, should be guilty of so heinous an Offence, is a Thing not so much to be wondered at. But in a Matter so plain, his Ignorance and his Heat, great as they are, will not exempt him from Guilt, but his manifest Untruths, the Violation of his Oath, and his Contempt of the God that made him, must one Day be strictly accounted for; seeing he despised the Oath, by breaking the Covenant (when lo, he had given his Hand) He shall not escape: Therefore thus saith the Lord God, as I live, surely mine Oath that he hath despised, and my Covenant that he hath broken, even it will I recompence upon his own Head. Ezek. xvii. 18, 19.

But

But yet *easy* will be his *Case*, in Comparison with *that* of a SWEARING JACOBITE PARSON, who is a *Creature* of the most *hardened Effrontery* of all *Sinners*;—*partakes in other Men's Sins* to a Degree, in other Professions, hardly to be arrived at.—Is altogether without Excuse, either to God or Man,—and ought to be *esteemed* the *lowest* in the *lowest Class* of the most *infamous* of the *human Race*.

That a Man, whose *Business* it is to *teach* and *inculcate divine Truths*, should appeal *solemnly* to the *Judge of all the Earth*, for the *Truth* of his *Assertions*, when his *Assertions* are all a *Lie*;—For the *Sincerity* of his *Promises*, when he *designs* to *perform* none of them, should have his *Mind* and *Conscience* so *defiled*, as even to make a *Merit* of his *Perfidy*, and to *glory in his Shame*,—who *knowing*, or who at least ought to know the *Judgment of God*, that *they which commit such Things* are *worthy of Death*, should not only do the same, but have *Pleasure in them that do them*:—should break the *Covenant of his God*, when lo! HE HAD GIVEN HIS HAND, and even *teach Men so to do*.—If there be a *Place* of more than *ordinary Torment* in the *Regions of the Damned*, it surely is *prepared* for so *impudent an Offender*, for a *Sinner so presumptuous*!

For as a *Minister of Jesus Christ*, his *Duty* is to *open Men's Eyes*, to *turn them from Darkness to Light*, and from the *Power of Satan unto God*.—To *put them in mind to be subject to Principalities and Powers*, to *obey Magistrates*.—To *pray for Kings*, and all in *Authority*, that we may lead a *quiet and peaceable Life* in all *Godliness and Honesty*.—To *instruct them that the Powers that be are ordained of God for our Good*, as well as those that were in *BEING* in the *Days of our Fathers*

were for their Good. Consult therefore thy Bible, thou *reverend, perjured Traitor*, and there thou mayst find it written ; *Thou shalt not swear by my Name falsely. If a Man swear he shall perform it. I will be a swift Witness against false Swearers.*

And indeed, an *Oath* has been esteemed a most *sacred Thing* by all People, not wholly given up to their Lusts, in all Nations and at all Times, insomuch, that the *Curse and Punishment of Perjury*, has been thought not alone to fall on the *guilty Person* and to terminate in him, but to be derived down and to extend itself to his *Posterity*. Yea, the very *Intention*, without proceeding to the *Act*, has, even by the *Heathens*, been imagined sufficient to occasion the *utter Extirpation of whole Families* : a remarkable Instance whereof we meet with in *Herodotus*, in the Person of one *Glaucus*, who having a Sum of Money deposited in his Hands, on Account of his reputed *Honesty*, was tempted to deny by *Oath*, he had ever received it. But having some *Checks of Conscience*, he would not venture upon the *Perjury*, without first consulting *Apollo*, he therefore applied himself to his *Oracle*, and was answered thus, as I have found it ready *Englisbed* to mine Hand.

No, *Glaucus*, no, I think you need not fear  
 To bilk your easy Creditor, and swear  
 He lent you no such Sum, you'll gain thereby }  
 And this consider'd, you may Death defy,  
 Death of the Just alike an Enemy.  
 But know, that *Oreus* has a Monster Son  
 Ghastly of Shape, whoever hastens on  
 To o'ertake Perjuries ; he'll ne'er forget  
 Your heinous Crime, but with revengeful Hate  
 Send



Send Losses, racking Pangs, destructive Woe,  
Till he yourself with your whole Race undo.

*Glaucus* begged Pardon, and paid the Money, but *that* would not atone for his Fault, what the *Oracle* denounced was made good, and of *Glaucus*, in a little Time, was there neither House nor Offspring remaining.

That the *Guilt of Perjury*, does not alone terminate in the guilty Person, is likewise the Opinion of that incomparable Jew, the Son of *Sirach*. *A Man*, saith he, *that useth much Swearing shall be filled with Iniquity, and the Plague shall never depart from his House.—And if he swear in vain, that is falsely, he shall not be innocent, but his House shall be full of Calamities.* But behold, to the same Effect, the inimitable Energy of the divine Writings. *I will bring it [the Curse] forth, saith the Lord of Hosts, and it shall enter into the House—of him that sweareth falsely by my Name: And it shall remain in the Midst of his House and shall consume it, with the Timber thereof and the Stones thereof.* Zech. v. 4. That is to say, his Substance shall waste, and his Posterity shall be utterly cut off.

And these Things, thou *Man of Perfidy* shouldst thou know; and these Things shouldst thou teach, thou *swearing Jacobite*.—To be faithful to King George, to whom thou hast sworn, is a Duty incumbent upon thee, and to make others faithful, as far as thou hast any Influence over them:—No, speak the Truth, and persuade thy Flock to speak the Truth;—to swear thyself in Truth, in Righteousness, and in Judgment, and to endeavour that others may do the like.

But thou wilt say, perhaps, even those Men took the Oaths to King *James II.* who yet were so *unconscionable*, as to *frighten* him out of the *Kingdom*. Oh, did they so, and were *they* not a *Pack of sad Fellows* for *frightening* him; and does not *thou* swear to King *George*, and yet wouldst fain put *another* in his *Place*; and art not *thou* a most *sad Fellow* too? yea, a *sadder Fellow* by far than *they*, inasmuch as *thy Perjury* is abundantly more *complicated* than even *thou* canst pretend *theirs* to be. For,

First, *They* never *abjured* King *William*, as *thou* hast *abjured* the *Pretender*, it may be, *ten Times*.

Secondly, I know of no other *Oath* they took, but that they would bear *Faith* and true *Allegiance* to him. That is, they swore, as I humbly conceive, that they would faithfully obey him *ad Legem*, that is, *according to Law*. Nor can I find that they ever *violated* that *Oath*. For they did in *Truth* obey him as far as the *Law* obliged them, and supported him in the *Execution* of the *Law*.

But when it became a usual Saying with him, that he would be *obeyed without Reserve*; when more *Regard* was to be paid to his *Whispers* to the *Jesuit Peters*, or perhaps to the *Suggestions* of *Peters* himself, than to the *Will* of the *King*, acknowledged to be his *Will* by the *King* in *Person*, to the *Lords* and *Commons* assembled in *Parliament*, when he regarded no *Oath*, dispensed with *Law*, and overturned the *Constitution*; then, without violating any *Oath*, or breaking through any *Obligation*, they *bravely* withstood the *Tyrant*, supported the *Laws*, and in *Truth* obeyed and executed the *declared Will* of the

the King, in Opposition to the real or imagined Whispers of lawless James.

And in the Words of the most reverend the Archbishop of York \*, " As the Laws of the Land are the Measures of our active Obedience, so are also the same Laws the Measures of our Submission. And as we are not bound to obey, but where the Laws and Constitution require our Obedience, so neither are we bound to submit but as the Laws and Constitution do require our Submission."

Upon their seeming thus ready to maintain the Laws, without, I think, a Stroke struck, or a Man slain; he, with *huge Dismay*, betook himself to his Heels, with *Tears in Eyes* it is said, and *snotty Nose*, making good an Observation of Grotius †, " That People that violate the Laws of Nature and Nations, undermine the Foundations of their own Peace, and that of their Posterity."

And did he shudder at the Appearance of Danger, did he run amain? And is not so provident a Care of his own Person an Evidence of his Relation to the Italian Scamperer, that so wisely got out of the Reach of Danger at Culloden? Why, in truth, there are *Chicken Hearts* in more Families than one, so that Identity of Cowardice, is to me no convincing Proof of Sameness of Family.

But is it a Truth undoubted that they both did really run? Had they been *antient Greeks*, had the unrivall'd Homer mentioned the happy Event, what *Parade* had there been to have made them turn their Backs? *Jupiter* would have

\* Serm. 30th Jan. 1700, before the Lords.

† De Jur. B. & P. Prolægom.

have sent for *Apollo*, would have lent him his *Aegis* or fringed Goat-skin, would have ordered him to *shake* it at them, in order to make upon them an *Impression* of *Fear*: And *once* or *twice* would he have *shook* it without Effect\*; but at last, upon *staring* them *full* in the *Face*, and giving it one most *tremendous Shake*, their *Hearts* would have sunk down to their *Heels*, they would *then* have *fled*, nor looked behind them, till in *Safety* placed with their good *French Cozen*. And well pared they were, and Pity it is they were so long apart.

Pleasing is the Subject, gentle Reader, which makes me loth to leave it. To behold a *raging Bear* in *Trammels*, that has long been *ravaging* the *Plain*!—What your Sense of the Matter may be, I know not, but I imagine it must be an Object giving Joy to every *humane Breast*, as in Truth it does to mine: For with a Saying of the *Rabbins* do I agree, “That if the Sea was “*Ink*, and the World *Parchment*, they would “not be sufficient to describe and contain the “*Praises* of *Liberty*.” But to return to what more immediately concerns the Matter in hand.

Those then who *swore* to King *James*, and yet *scared* him so, and put him in such *bodily Fear*, that he could never think himself *secure*, till he had got the *Sea* between *himself* and those *horrible Men*, in Reality never *broke* any *Oath*, never *violated* any *Promise*. When they *swore*, their *Intentions* were *conformable* to the *Words* and *Intention* of the *Oath*, and to *both* did their *Practices* accord: Whereas *thy Meaning* is *dissonant* to the *Words* and *Meaning* of the *Oath*; when *thou takest* it, thou has no *Intention* to *perform* or *keep* it; and *thy Opposition* is to a *Prince* that

\* Hom. II. XV.



that has always made the Law the Rule and Measure of his Actions, and has always lived, in as exact Obedience to it, as any Subject he has : So that *thy Perjuries*, like *Samson's* Slain, are *Heaps upon Heaps*, and effected by the same pernicious Instrument, even *the Jaw of an Ass*.

To enforce what I have already said in regard to the Heinousness of thy Crime, and the *exceeding Sinfulness* of it, I will give thee a Quotation from that judicious and pious Divine, and worthy Archbishop, Dr. *John Tillotson*, Vol. I. Sermon. XXII.

“ I need not use many Words to aggravate  
 “ this Sin ; it is certainly a Crime of the high-  
 “ est Nature, deliberate Perjury being directly  
 “ against a Man's Knowledge, so that no Man  
 “ can commit it without staring his Conscience  
 “ in the Face ; which is one of the greatest Ag-  
 “ gravations of any Crime. And it is equally a  
 “ Sin against *both Tables*, being the highest Af-  
 “ front to God, and of most injurious Conse-  
 “ quence to Men. It is an horrible Abuse of  
 “ the Name of God, an open Contempt of his  
 “ Judgment, and an insolent Defiance of his  
 “ Vengeance : And in respect of Men, it is not  
 “ only a Wrong to this or that particular Per-  
 “ son who suffers by it, but *Treason against hu-*  
 “ *man Society* ; subverting at once the Founda-  
 “ tions of publick Peace and Justice, and the  
 “ private Security of every Man's Life and For-  
 “ tune.—It is a *Pestilence that usually walketh*  
 “ *in Darkeness*, and a secret Stab and Blow,  
 “ against which, many Times, there is no pos-  
 “ sibility of Defence.” Look back upon it  
 again, my Friend, give it a second Reading, and  
 consider it attentively ; it is good Sense, sober  
 Reason,

Reason, and sound Morality, agreeable to the Law of Nature, and Nations, and the revealed Will of God.

Give me leave farther, good Reader, if thou beest a *swearing*, or *non-swearing Jacobite*, to put thee in mind of a fine Saying in *Homer*, attributed to the *sage* and *well-experienced Nestor*, viz. "A Man fond of *intestine War*, should "have no Relation \*, no Property, no House."

II. IX. And should that *direful Calamity* happen to *this Kingdom*, thine House may be beat about thine Ears—Thy self undone—thy Wife ravished—and thy Children slain.—And when all this Havock is made, our Trade lost—our Power gone—our fine Seats level with the Ground—and an Ocean of Blood spilt—the Blood of our Countrymen, even the Blood of our Neighbours, Companions, Friends, Brothers, Fathers—Things notwithstanding, may, after all, be *providentially* continued in the same *illustrious Hands* they are at present: And thou canst not even then be so wretched, as thou desires to be.

But *ob!* that thou wouldst *know the Things that belong to Peace, before they are hid from thine Eyes!* Not that I am under any uneasy Apprehensions that God will ever suffer so *false*, so *perjured* a *Faction* to prevail.

I will now only crave thy Attention to one *Quotation* more, and then I will leave thee to thine own Reflections. It is taken from a *Pamphlet* lately published, entitled, *Reasons and Arguments to illustrate and support a late Petition to the Commons—to Address the King for Daily Prayers, &c.* A Project, in my Opinion, that  
well

\* Ἀφέντω ἀδελφῶν, ἀνείρων, Clanless, Lawless, Houseless, may perhaps be a Sense nearer the Original.

well deserves the Attention of the Publick, and which, I believe, would answer every End proposed by it. A Project which, without putting the People to the least Trouble or Expence, would have the most salutary Effects upon the Kingdom in general, and, in a few Years, be of greater Security to it, than a Standing Army of forty thousand Men.

The *fourteenth* Reason or Argument then for *Daily Publick Prayers, Morning and Evening*, in our *Parish Churches*, is in Answer to an Objection to *this Effect*; That as this faithful Discharge of their Duty, might probably increase the Influence of the Clergy, would “ they not  
 “ exert that Influence to overturn the Govern-  
 “ ment they have sworn to, and to destroy that  
 “ Religion they profess? There are, I doubt,  
 “ faith that Author, some OLD ones of less  
 “ Learning than they brought from School, who  
 “ never conversed but with their School-fellows,  
 “ and those of the same Way of Thinking with  
 “ themselves, that perhaps are not sound at Heart.  
 [And he might have added some OLD ones of more  
 Learning than Grace, that are rotten at Core and  
 Rind, entirely rotten.] “ There may be some  
 “ too of more modern Days, Men of much  
 “ Drink, much Noise, little Thought, and less  
 “ Virtue, who have professed, in the most so-  
 “ lemn Manner, before God and the World,  
 “ upon the Faith of a Christian, and as God  
 “ shall be their Help \*, to bear Faith and true  
 “ Allegiance to his Majesty King GEORGE,  
 “ and to defend him to the utmost of their  
 “ Power, who yet appear such wicked APOS-  
 “ TATES and ATHEISTS, as to do all they  
 D “ dare,

\* Oath of Allegiance.

“ dare, in Favour of the *Man* they have abjur-  
 “ red, in Opposition to the *Prince* they have  
 “ sworn to defend. Surely *Destruction* is in their  
 “ *Ways*, and the *Way of Peace* have they not  
 “ known, neither is the *Fear of God* before their  
 “ *Eyes*; nor indeed ought they to be looked upon  
 “ without Horror, as MONSTERS in INIQUITY,  
 “ as Men, by their own Profession, without  
 “ God, without Christ, without Honour, and  
 “ of no Conscience.

“ But what is it these *impious Wretches* perjure  
 “ themselves for? Why, do they *profane the*  
 “ *Name of the Lord of Hosts*, as if he had no  
 “ Ear to hear, or Hand to execute Vengeance?  
 “ Is it to get quit of a Dungeon? to have Li-  
 “ berty to breathe the free Air? to behold the  
 “ Face of the Sun? Is it to escape the Faggot,  
 “ the Block, or the Halter? No, they *forswear*  
 “ themselves, for no other End or Purpose, but  
 “ to deprive themselves, and their Countrymen,  
 “ of every Thing that is truly valuable in Life:  
 “ And to obtain *Power* for a Man, who, if he  
 “ had it, would use even those *foolish perjured*  
 “ *Friends* of his, in a Manner worse than the  
 “ DEVIL did JOB; for he hates a *Heretick* \*  
 “ with a *deadly Hatred*, and would send him to  
 “ Hell in a *Hurry*, to prevent his doing *Mis-*  
 “ *chief* upon *Earth*. They *forswear* themselves  
 “ for no other End or Purpose, but to subject  
 “ the happy Land of their Nativity, to a Man  
 “ of a *Spirit* and *Principles*, more pernicious  
 “ and destructive to the Inhabitants thereof, than  
 “ had *Caligula*, *Caracalla*, *Domitian*, or *Com-*  
 “ *modus*, to the Subjects of the *Roman Empire*;  
 “ for those *Monsters* had no *Thought* of forcing  
 “ the



“ the *Romans* to alter their *Religion*, much less  
 “ of *subjecting* them to the *Pope* or High Priest  
 “ of *Parthia*, though that *Parthian* Flamen \*,  
 “ had really as *Divine* a *Right*, to direct the  
 “ *Romans* in *Religion*, as the present *Roman*  
 “ *Impostor* † has, to concern himself with the  
 “ *Religion* of *Britain*. And then as for *Nero*,  
 “ so far was he from designing any *Change* in  
 “ *Religion*, that, with the *Fury* and *mad Rage* of  
 “ a true *Popish Saint*, he destroyed the *Christi-*  
 “ *ans* without *Pity*, as *Hereticks* or *Enemies* to  
 “ the true *Catholick Religion* then established at  
 “ *Rome*. That *Disgrace* to the *Antonines*, in-  
 “ deed, *Heliogabalus*, bears some *Resemblance*  
 “ to the *Favourite* of these *Contemners* of an  
 “ *Oath*; for he, it seems, intended, that the  
 “ *Romans* ‡ should worship no other *God*, be-  
 “ sides *Heliogabaal*; that is to say, the *Sun*, the  
 “ most excellent and worthy of *Adoration*, of  
 “ all material or visible *Beings*. But the *Man*  
 “ we think *worth* being *perjured* for, is a *Setter*  
 “ *forth* of *Gods*, which we must first *worship*  
 “ and then *eat* ||. So despicable is even the  
 “ *Idolatry* of modern *Rome*! As to any thing  
 “ of an imagined *Right*, can such a *Dream* be  
 “ thought to affect *Men* that have no *Regard* to  
 “ the *Oath* of *God*? Is his *Right* as plain, as  
 “ that *Perjury* is a *Sin* most clear and strong are  
 “ the *Words* of *Holy Writ*. *Ye* § *shall not*  
 “ *swear by my Name falsely, neither shalt thou*  
 “ *profane the Name of thy God: I am the Lord.*  
 “ But though I thus speak, continues he, I hope  
 D 2 “ in

\* Priest. † The Pope.

‡ Id agens ne quis Romæ Deus nisi Heliogabalus coleretur  
Lamprid. *Heliogab.*

|| Hosts or sacramental Wafers.

§ Lev. xix. 12.

“ in general, upon the late Trial, we behaved  
 “ not amiss, and that many of us shew’d an  
 “ hearty and unfeigned Zeal for our *Religion*,  
 “ and its *illustrious Defender*. And this I know  
 “ and am certain of, that the more we practise  
 “ Religion, the better we shall like it; and if  
 “ we love our own, we shall abhor Popery, and  
 “ not only *abjure*, but *detest* the *Man* that  
 “ would *force* us into it. Upon the whole  
 “ then, MAY THE PROJECT SUCCEED, AND  
 “ THE CLERGY BE BROUGHT TO THEIR  
 “ DAILY PRAYERS.”

I will conclude the whole, in the *Words* of the  
*Psalmist*, with as *fervent* a *Zeal*, and a *Soul* not  
*less sincere*.

O Pray for the Peace of [England] may they  
 prosper that love thee.

Peace be within thy Walls, and Plenteousness  
 within thy Palaces.

For my Brethren and Companions sake, I will  
 wish thee Prosperity.

Yea because of the HOUSE of the LORD our  
 GOD, I will seek to do thee good.

F I N I S,